133 the amount of evaporation. Accordingly we find in the north–south wadis a
311 continuous belt of cultivations with hamlets of a few houses every mile and towns about 15 miles or an easy day's walk apart. As opposed to this the cultivations in the Wadi Hadhramaut, which runs west–east, are to be found mainly in belts along the northern and southern sides, the south belt being wider than the north, due to the increasing evaporation and lower water table towards the centre of the wadi.

311 Except for the hamlets which occur among the fields, the buildings make
361 use of unproductive land, and perch up against the cliff side on the talus slope. This position also carries the advantages of shade together with good siting for defence. Where land is at a premium, villages may be so sited as to become inaccessible even to the draught and load-carrying beasts used in agriculture, and the stables and grainstores are found at the edges of the fields and at the foot of the narrow winding path leading up to the village (Plate 3).

[104] Water for the permanent cultivations of *dhurra* (*Sorghum* sp.), *dukhn*
312 (*Pennisetum typhoideum* et spp.), lucerne and date palm has until the last few
406 years been drawn by man or animal power, raising a leather bag of water by
241 walking down a ramp away from the well shaft. Nowadays greater use is being made of diesel- and petrol-driven pumps, increasing both the yield and the area it is economical to cultivate. The effect of these pumps, which are available on deferred terms, in lowering the water table will be watched with care. New crops such as potatoes, the brassicas, and sugar cane are also being introduced under the agriculture scheme in an attempt to make the Hadhramaut, if not entirely self-supporting, at least less dependent on its "extra-territorial population."

241 This limitation does not apply to the flood crops which are snatched
312 wherever possible. Throughout the lower wadi systems there exists a com-
361 plicated network of deflector dams which have the object of spreading the floodwaters over as large an area as possible, and leading a certain part of them into irrigation channels. Many retaining dams have been attempted, but usually unsuccessfully, as the major structure has been an earthwork with only the spillway of durable construction. In the shallow beds of the wadis running north from the secondary watershed there are many small cultivated patches and groups of two or three fortified houses are often situated where camel tracks converge on water cisterns cut into the rock.

The transition belt.

133 The transition zone between the mountain systems and the sand desert takes a number of forms. North of the Ramlat[1] al Mundafan the Kaukab sandstone plateau overlies the crystalline rocks to the west, and to the east has eroded to become an area of minor plateaus and blocks. Through the wide flat valleys between these minor plateaus runs the main Najran–Dawasir track, roughly north–south in longitude 44° 45′ E. at a general height of a little under 3000 feet. To the east of this track lies the southern section of the Nafud Dahi, running parallel with the road, and rising to a height of 100 feet

104 [1] Ramla(t): a general name for any sand feature. Thus the Ramlat al Mundafan means literally "the buried sands."

15: Bunker N-4 (ca. 1960) 1963 MM2 Hadhramaut MM2

scarp at this point. The general alignment of the dunes is to 245° with the slip face to the north-west. The height is about 70 feet. As the Mundafan sands continue south-west they become divided into two sections by the *'asfal* [1] Wadi Habauna, a flat gravel plain on which no sign can be found of the Nafud Dahi scarp. The northern section continues unbroken to the eastern edge of the Ukhr block, a sandstone feature separated from the Kaukab plateau.

South of the *'asfal* Wadi Habauna as far as Shudaif the character of the transition zone is entirely different. Here parallel dunes reach right across to the foothills of the 'Asir and Yemen mountains leaving at the most a narrow plain but a few miles wide. For upwards of 20 miles from the base of the mountains, isolated granite crags may be found between and among the sand dunes. Driving through this area frequent detours have to be made out into the sands or in among the foothills to avoid the barrier formed by sand meeting hill. To pass the south-western end of the 'Arq ad Da'ir in 1952 necessitated a journey 6 miles further into the foothills than that recorded by Philby in 1936.

Shudaif marks the southern limit of the Rub' al Khali sands, and from here south-east stretches a vast triangular area of plains bounded to the north by the sands, to the east by the cliff wall of the *jol*, and to the south-west by the Yemen mountains. It has an area in the order of 150,000 square miles, and is divided into three sections, the Jau [2] Mulais, the Jau Khudaif and the Jau Hudhi by the Ramlat Sabatain and the Sauda scarp, which runs west and north respectively from Husn al 'Abr. The process of formation probably took place in three stages, of which the first was the planation of the archaean rocks before the deposition of the sedimentary strata. The second was the removal of this sedimentary cover by north-flowing wadis which were constantly forced against their eastern banks by the east-north-east dip of the underlying rock surface. Two river courses may still be seen doing this, the Hudhi cutting back the *jol*, and the abandoned course by Wudiya'a (see p. 423) which cut back the Sauda scarp. The third stage is the present one of arid erosion, where on the Jau Mulais the igneous protrusions are disintegrating by exfoliation down to a base level where they become protected from the great diurnal temperature changes by the sands and gravels of the desert floor, and on the Jau Hudhi above the Sauda scarp wind erosion is making the surface more and more smooth and level.

The Jau Khudaif and the Jau Mulais together form the Khudaif-Mulais basin referred to above (p. 423). The Jau Mulais is an area of quartz gravels, covered in some places by thin sheets of sand with areas of rock protruding from a few inches to a few feet. A few larger plugs and dykes form conspicuous hills such as the Raiyan group, which is in the form of a series of lines radiating from a point about 16° 30′ N., 46° 10′ E., the granite hills rising sheer from the plain made from their own disintegration. The Jau Khudaif lies to the south of the Jau Mulais and is divided from it by the Ramlat Sabatain. There is a greater cover of sand than on the Jau Mulais,

[1] 'Asfal: the lower reaches and outwash plain of a wadi.

[2] Jau: literally a wide valley here becomes applied only to these extensive plains formed by the merging of many watercourses.

15: Bunker N-4 (ca. 1960) 1953 MM2 Hadhramaut MM2

and besides the granite foothills to the south-west there is a line of hills formed by salt domes along the foot of the *jol* to the south-east. In this area too may be found lignite deposits and occasional volcanic craters.

The sands of the Ramlat Sabatain lie east-west south of the 16th parallel, and are completely separate from the sands of the Rub' al Khali. In the west, where they lie against the Yemen hills, they measure some 50 miles in width from north to south. To the east they taper to a width of about 10 miles where they enter the Wadi Hadhramaut, and then lie within the wadi as far east as Qu'udha with isolated sections even farther east by Shibam and Sai'un. Near Baihan and near Shabwa the orientation of the dunes is to 290°, with the slip face southwards. Near Shabwa this direction has been used to give an easy crossing from Nasar to Arain, and between the dunes may be found a well marked camel track which was possibly part of the old incense route. South of al 'Abr the dunes lie at 230° and from here curve in a large arc east and south-east until they run almost due south to near Bir 'Asakir. From the east-west section another group of dunes breaks off to run in a similar curve south into the mouth of Wadi Dhuhr. Farther east the alignment is east-west and south of Qarn Qaima there is a reticulated area of overlapping crescentic dunes about 8 feet high and with their slip faces west.

Many wadis from the Yemen hills run into the western section of the Ramlat Sabatain and are dissipated within the sands, but the Wadi Baihan forces its way through the sands in a series of deep silty channels between the dunes which are here fixed by bushes of *arta* (*Calligonum comosum*) and runs out on to the Jau Khudaif. By using this wadi, Baihan can be reached from the Wadi Hadhramaut and also from Aden by the new route from Mahfadh, which makes use of the Yashbum gorge and the line of discontinuity between the crystalline hills and the *jol*.

North of the Ramlat Sabatain, the Jau Mulais is limited to the east by the Sauda scarp. This scarp, which is of sandstones similar to those of the Karoo and possibly of Triassic origin, runs north from near Al 'Abr and includes the hills of Murassas, Maishatt, Wudiya'a, etc. It gets its name Sauda, literally "the black," from its covering of hardpan and pebbles heavily impregnated with ilmenite (Plate 4). Its position marks the westerly limit of limestones, both Jurassic and Eocene, remnants of each of which, much confused with bands of contemporary sandstones, have been found near Wudiya'a. The whole of the Sauda area is covered with a network of intersecting animal tracks converging on salt-licks, proof that the region was once much more prolific of wild life.

East of the Sauda lies the Jau Hudhi, an undulating sand plain whose low hill features may easily be correlated with past drainage patterns. The larger of these hills sometimes bear fragmentary remains of limestone capping in the form of small boulders. From the air distinctive vegetation patterns have been seen near Zamakh. They consist of parallel lines some 30 yards apart running north-west to south-east. There is also one west-flowing tributary from this area to the abandoned watercourse at the foot of the Sauda scarp.

At the Khashm al Jebel, 17° 30′ N., 48° 17′ E., the Jau Hudhi ends in a sharp point at a height of a little over 2000 feet, being limited to the east by the cliff face of the *jol*, here about 120 feet high, and to the north by the first

15: Bunker N-4 (ca. 1950) 1953 MM2 Hadhramaut MM2

dunes of the Rub' al Khali. East of the Khashm al Jebel for over 50 miles to the mouth of Wadi Hizar the sands lie in contact with and to some extent overlying the low northern outcrops of the *jol*. These outcrops are in the form of flat-topped mounds covered with coarse pebbles of reddish marl with some thin sheets of limestone. East of Wadi Hizar the transition zone takes a further form as the outliers of the *jol* run in a line south of east and the sands in a line north of east, leaving a widening floor of gravel and desert marl. The plain is about 30 miles wide near Thamud and is reported by Thomas (1932) and by Thesiger (1946) to continue east to the Jiddat al Harasis.[1]

The south-western sands

The area of sands visited has been to the south of the 20th parallel and west of the 51st meridian. Throughout the whole of this area the sand pattern is one of parallel dune chains oriented generally from east-north-east to west-south-west and separated by long strips of flat desert floor known as *shiqaq*[2] (Plate 5). The tails of these dunes lie among the Yemen foothills and several crossings of the dunes have been made, up to 150 miles from the hills. The twenty or thirty southernmost dunes have been traced some 400 miles east to the vicinity of Shanna. In addition a large part of the area has been seen from the air.

The northern section of the Mundafan sands and the Ardh escarpment has already been described (p. 425–6). The southern section of the Mundafan sands are oriented to 205° and this orientation continues south through the 'Uruq al Juweis while other dunes break away to the north at an angle of 220°, parallel to the dunes of that section of the Mundafan which lies to the north of the *'asfal* Wadi Habauna. The slip faces of all these dunes are to the north-west.

South of the Mundafan sands the Ardh escarpment reappears running south from 18° 25′ N., 45° 27′ E. to the Khashm Khatma and then south-west losing height and disappearing into the desert floor at the Khashm al Ardh, 18° 01′ N., 45° 42′ E. This reappearance of the scarp breaks the continuity of the dunes which lie parallel to and south of the Mundafan sands, and leaves sand-free areas both on top of and at the foot of the scarp as with the northern section of the Ardh. A few outcrops of the Ardh occur southwards among the dunes, but do not break the continuity of the dune lines. In particular may be noted the Mutbathat group among which may be found traces of the old course of the Wadi Najran, and the Huwimil group at 17° 30′ N., 46° 00′ E. The final trace of the Jurassic limestones occurs at Abraqain near Wudiya'a.

Dune chains from the Khashm al Ardh may be traced south-west to the area of the wadi Taiyyibat al 'Ism and north-east to the Jilida plain. There is a well-marked motor track made by hunting parties leading to the Jilida plain from Najran via the *shiqaq* between these dunes. By the Khashm al Ardh the dunes are oriented to 220° with the dunes half a mile apart and the

[1] Later journeys (1953) have shown, that at least as far east as the mouth of Wadi Rama, this plain is divided into wide basins by lines of low hills running north from the *jol* to the sands.

[2] *Shaqqa*, pl. *shiqaq*: the "valleys" between parallel dune chains (*'urug*).

19: Serjeant U-4 (no date) 1949 MM3 Hadhramaut MM3

Ṣa'id respectively, both in the Wâḥidî, Ḥimyar territory. The Ṣa'id house had in its clay construction that pattern of recessed surfaces one so often sees in fragments of pre-Islamic architectural ornament. Both of these columns are obviously representations of the palmtree, the capital representing the leaves on the outside, and the bunch of dates in its fibre bag (ḫubrah) on the inside. In all cases the capital which is carved out of a single block of wood, is called kabš or ram, a term which brings to mind the bull-headed columns of Persepolis. The room in which I saw fig. B. was the main reception room of the house called rakaiz (which Landberg gives as the general name for the second storey of a house), and the column was called rakîzah.

The following terms, most not mentioned by Landberg, may be of interest; the list makes no pretence at being near exhaustive, and these only apply to the Tarîm area.

manwar (pl. manâwir), a little oriel window set high in the wall.

misyâb (pl. mazâyîb), a hole in the wall at floor-level and the spout to which it leads, projecting outside for drainage (class.).

sawâri, pillars (class.).

safan (pl. asfân & sufûn), a stone base under a wooden column, or round column-drums, roughly six inches in height.

sahm (pl. suhûm & sihum), wooden column, (class.).

kabš (pl. kibâš), a horisontal piece of wood, about three feet in length, placed on the top of a column to serve as a capital, below the beam, (class.).

ḳâsim (pl. ḳawâsim), wooden beam lyving on the top of the kabš (cf. Landberg).

širḳah (pl. širḳ), a beam running from wall to wall.

ḳubl (new plur. aḳbâl), Landberg's « solive ».

'akf (pl. 'ukûf), arch (Landberg). Bait mu'akkaf, a house with an arched roof (i.e. holding up the first floor).

ṭâḳ, any arched hole in a wall used as a shelf, and an arch over a window with a wooden shelf in it.

'ammâruh (pl. 'ammarîyât), cupboard.

mirfa' (pl. marâfi'), shelf. Syn. riff (class.).

ḳawâm (pl. ḳiwâm), a wooden frame in which a door is set. In Tarîm the sides of it are known as lânah.

ḳafâ'ah (or ḳafâ'at al-ṭâli'), the jamb over the top of the door.

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mardam (pl. marādim), Landberg's « seuil ».

darf, a door with one leaf.

muslif (pl. masālif), a door with one leaf, a small door in the outer wall of a court for the use of the women of the household.

warakatain, two halves of a door with two leaves.

zāfir (pl. zawāfir), horizontal wooden bars on a door, part of its construction (Landberg).

miḳaṣṣ al-dawār (pl. muḳaṣṣah), hinge of tinned iron, with a flange resembling scissors.

ḳuṣf (pl. ḳuṣūf), an ordinary hinge, not specially an architectural term.

madjarr, a chain or rope in an upper room, stretching down to the main door of the house. It can be opened by someone upstairs who is able to view the arrival from an upper window.

maḳbaḍ, a door handle.

sukkāṭah (pl. saḳāḳiṭ), a bolt from a window-shutter into the base of the window-frame (class.).

zawḳ (pl. azwāḳ), decoration in embossed and painted plaster, or a line of plaster moulding. A synonym is said to be *'aḳf* (pl. *'uḳūf*).

ḥaiš, a metal grille.

Landberg also gives a list of the names of the different storeys of a Ḥaḍramī house, but the Tarīmī names given below differ slightly.

muraiya'ah (pl. āt), a ground-floor room with two to six pillars.

maisamah (pl. mayāsim), a narrow ground-floor room with no pillars.

ġailah (pl. ġiyal), a room on the first storey (ḳaṣr), said to be a synonym of the more usual maḥḍarah (pl. maḥāḍir). I knew the latter as a large reception room.

mirwāḥ (pl. marāwiḥ), a room on the second storey.

ġulb (pl. ġulūb), I have registered these as third storey rooms, but Landberg gives them as a belvedere on the roof.

ḏjanāḥ (pl. aḏjniḥah), a fourth storey room.

saṭḥ (pl. suṭūḥ), syn. raim (pl. ruyūm), a roof (Landberg).

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THE QUARTERS OF TARĪM
AND THEIR TANṢŪRAHS

Like Šiḥr and Mukallā, the city of Tarīm is divided into a number of quarters. I have already given the names of the quarters in Šiḥr elsewhere[1], and those of Mukallā are marked on H. von Wissmann's map[2] where Hafd el-'Abī should be corrected to Ḥāfat al-'Abīd, i.e. the quarter of the Slaves. It may be recalled that when W. H. Ingrams arrived in Ḥaḍramawt these slaves were very powerful indeed just as they were amongst the Rwala chiefs[3] of N. Arabia. As in Mecca, the city quarters form an important part of the social structure of the community, and they have their own peculiar organisation upon which I have remarked previously[4]. There seems to be evidence from the inscriptions that cities in South Arabia, sometimes at least, were split up into quarters before Islam. In Tarīm there are no less than eleven quarters, though, as will be seen, only five of them are really independent, but even this is a large number for a city of approximately 15,000 inhabitants.

The five quarters of Tarīm are Ḥārat al-Sūḳ, Ḥārat al-Ḥilaif, Ḥārat al-Saḥīl, Ḥārat al-Nuwaidarah, and Ḥārat al-Ḥāwī. Of these the largest is Ḥārat al-Sūḳ. A saḥīl is a strip of land underneath a mountain, and including the mountain-side up to the base of the perpendicular Djol cliff[5], a word of frequent occurence. The town of Šibām which is not sub-divided into quarters, has a suburb

1 *Materials for South Arabian History* I, Bull. School of Oriental & African Studies (London, 1950), XIII, II, p. 296.

2 D. Van der Meulen & H. v. Wissmann, *Ḥaḍramaut, Some of its Mysteries Unveiled* (Leiden, 1932).

3 Alois Musil, *The Manners and Customs of the Rwala Bedouins* (New York, 1928), index *Slaves*.

4 *The Cemeteries of Tarim*, Le Muséon, LXII, 1-2, p. 159.

5 For the peculiar cliff formation of Wādī sides, see *Ḥaḍramaut, Some of its Mysteries Unveiled*.

TRANSCRIPTION

104

ء ʾ	ر r	غ gh
ب b	ز z	ف f
ت t	س s	ق q
ث th	ش sh	ك k
ج dj	ص ṣ	م m
ح ḥ	ض ḍ	ن n
خ kh	ط ṭ	ه h
د d	ظ ẓ	و w
ذ dh	ع ʿ	ى y

ـ unconnected a, e; ـ connected at, et.

pxvii
[pxviii is blank]

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

of going further. He was only able to stay for a few hours with his host in Terīm, and then was forced, by the threatening attitude of the Sayyids, to make his way back again.

Mr. and Mrs. Theodore Bent attempted the journey in the valley of Ḥaḍramaut soon after Leo Hirsch. They arrived at Makalla in December 1893, thus a few months after Hirsch's successful expedition. They were able to start inland at the end of a week, but were not to go further than Shibām. Qabr Hūd and Bīr Barhūt were spared the visit of *Naṣrānīs*[1] for decades yet. The account of the journeys made in S. Arabia by this energetic couple was published by Mrs. Bent in 1900.[2]

Herewith the short list of our predecessors in Ḥaḍramaut has come to an end. A report indeed reached us of two English officers who undertook an expedition to Ḥaḍramaut, but, as far as we could discover, the results of their journey were never published. One of them, W. H. Lee Warner, merely gives *Notes on the Hadhramaut* as a supplement to an article by R. A. Cochrane in the *Geographical Journal* (Vol. lxxvii, 1931, p. 209—222). Lee Warner went in 1918 on a diplomatic errand to Shibām but he did not go beyond that place. Important exploration work has also been carried out by a squadron of the R.A.F. at Aden, under Squadron-Leader the Hon. R. A. Cochrane who, in the above-mentioned article *An Air Reconnaissance of the Hadhramaut*, gives impressions of that country as seen from the air. Qabr Hūd was seen and photographed on this expedition, but Bīr Barhūt could not be found.

It was not given to Dr. Wilhelm Hein to tread the soil of

[1] In daily language the word *Naṣrānī*, plural *Naṣārā*, is used when speaking of Christians. Whenever less stress is laid on the difference of religion and more on that of nationality, they are spoken of as *Efrendjīs*, a word which is a corruption of Franks. In Arabic all white-skinned, fair-haired and blue-eyed strangers are called *Efrendjīs*. As a rule the word sounds less odious than the name *Naṣrānīs*.

[2] Theodore Bent and Mrs. Theodore Bent, *Southern Arabia*, London, 1900.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

CHAPTER II.

MAKALLA.

361 The gate to mysterious Ḥaḍramaut, so long closed to
342 foreigners, is of overwhelming beauty. Makalla stretches like a white ribbon along the margin of the blue sea, at the foot of the steep, reddish-brown rocky wall. The waves beat against the town, the white houses stand straight and strong, and many-storied. The balustrades surrounding the flat roofs are cut in filagree and are as white as lace. The minarets have here already the simple, strong, conical form characteristic of the Ḥaḍramī style. To the extreme left is the new and, behind it, the old palace of the Sultan. The new palace, cream-coloured with brick-red shutters and windows, and light-green verandas, stands on the black rocks close to the sea. The frame-work of the picture, formed by coco-nut and date-palms, mango and papaya trees, is of such a jubilant beauty in this world of rock and sea that the critical sense is lulled: the colouring makes everything, even the absence of style in the buildings, beautiful.

To the extreme right, some way out of the town, there is a third palace, belonging to the Sultan. About half way between these princely buildings is the tongue of land, on which is the old centre of the city of Makalla. There the Sultan originally lived, there stands the ancient mosque and there, on the point, the sturdy bastions of the old fort.

504 On one side of this short tongue of land is the harbour, where the graceful sailing-ships ride at anchor. Small rowing-boats and broad sambooks[1] pass to and fro to discharge passengers and merchandise on the broad stone steps, that

104 [1] A *sambook* is an Arab sailing-boat. It should be spelled *sanbūq* (سنبوق), but has nearly got citizenship in the English language, spelled as it is pronounced.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

000 Sayyid ʿAluwī el-ʿAṭṭās had come to Makalla from Java some months previously, with the object of importing motor-cars and other commodities, through the intermediary of his family living there. He would have to visit the interior shortly, so what could be more obvious than that we should try to establish a community of interests, and join forces for the journey? Sayyid ʿAluwī was born in Java and had spent some years in Cairo for his education. He had seen something of England and France, and it looked as if he had grown out of touch with the stern frugal life of the land of his fathers. We have to thank him for the introduction to his relatives at Ḥurēḍa, from whom we had a support and sympathy exceeding our most sanguine expectations.

1. BAZAAR LIFE.

361 142 291 302 Well contented with the favourable prospects which were opening out before us, we sauntered through the main street, which runs like a human river along the sea front, the whole length of the town from West to East. One sees representatives of almost all the tribes of the interior gathered here in groups along the rows of booths. Most of them are dark-brown men, with the naked upper part of their bodies, as well as their faces and arms, smeared with indigo. They are bare-headed and barefoot and have only a short, but thickly rolled loin-cloth round their waists; their unkempt, half-long, jet-black, curly hair is tied up into a round knot at the back of the head, or held in place by a plaited leathern band or greased rag wound round the head. They have had to give up their inseparable guns and cartridge-belts to the watchman at the gates of the town and, consequently, feel unclothed and unsafe. Their hair shines with *samn*[1]; the upper part of their bodies is also rubbed with it, over the layer of indigo, and a strong odour of indigo and *samn* hangs about them.

000 On the way back from the tongue of land we pass the

104 [1] *Samn* (سمن) is melted butter of the milk of sheep, goats or cows.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

228 From the tongue of land we pass the
443 fish-market, where a lively trade in the dwellers of the sea, here so multifarious, is carried on from early morning till late in the evening. The shark seems to be the commonest fish. Sacks full of dried and salted shark's flesh are sent into the interior, where, in times of prosperity, the Bedouins and townsfolk enjoy a piece of it with their frugal meal of bread and rice. The smell of badly dried and, consequently, somewhat decaying fish accompanies the traveller far into the wādīs of Ḥaḍramaut.

443 The bazaar of Makalla has more penetrating odours than is
382 usual elsewhere. Not far from the fish-market are the workshops where loin-cloths and head-cloths are dyed a dull blue-black with indigo, and this trade also has sickening, nauseating smell. The workers and their houses are covered with a layer of indigo.

443 A more attractive trade than these is plied in this long
286 street of the bazaar — that of the weavers and lace-makers. They weave narrow lengths of cloth with brightly coloured stripes and with very attractive fringes, which are woven separately.

443 All sorts of sweets were offered for sale at the booths; also
438 the first bright-yellow or deep-red dates, not yet quite ripe,
439 tuberous fruits, spices, the celebrated Ḥumūmī tobacco in big bundles consisting of whole dried plants; broad waist-bands, Japanese, Indian and Dutch piece-goods, sugar-loaves and rice, coffee-beans and dried coffee-husks, ginger-root and tea from Ceylon and Java, various kinds of grain, meal and *samn*, sesame oil and kerosene, matches and coffee-cups, *djambiyas*[1] and cartridges.

443- We wandered through this storehouse of Ḥaḍramaut. The salesmen had lighted their reeking lamps and torches stuck in bottles; one could only pass slowly through the swarming crowd with the smoke of the lamps mingling with the heavy odour emanating from men and things. As in a dream we

104 [1] *Djambiya*, correctly spelled *djanbiya* (جنبية), is a broad, curved dagger worn in the waist-band in front of the body.

24: Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

that we travelled with an escort of slave soldiers[1] of the *Dōla*.[2]

Nevertheless, as dangers threatened in the Āl Kathīr region, he strongly advised us not to go farther than Shibām and, under no condition, to attempt to return to esh-Shiḥr by way of Terīm. Sayyid Abū Bakr el-Kāf in Terīm was certainly a rich and influential man, but he had no ruling power and could only obtain the favour of the Bedouins by means of money, and could give us no armed protection against them. El-Qeʿēṭī's power was great and a slave soldier of his would be a "flag of protection" for us.

The preparations for our departure would take at least four days, but then we should have reliable guides and good transport. We might make an excursion to esh-Shiḥr during our days of waiting, but it would have to be by way of the sea-coast as the route by the mountains was too tiring — "tiring" in this case meaning "unsafe". The Ḥumūmī tribe had been at war for a long time with el-Qeʿēṭī, and the latter's soldiers are being constantly ambushed and shot down. This even occurs on the coast road. We were quite willing to follow this route although we should have preferred to go one way and to return the other.

3. A TRIP TO ESH-SHIHR VIA SHEHĒR.

The next day the Vizier sent a motor-bus with two drivers and five soldiers for us. We were not to go further that day than Sheḥēr (little Shiḥr). It was afternoon before we drove out of the very high and strongly fortified and guarded gate of the city.

[1] We saw in Makalla negro soldiers and Arab soldiers from the Yāfiʿ tribe in the hinterland of Aden. The negroes are slaves. Their numbers are decreasing in modern times of anti-slavery action. The Kathīrī Sultans have slave soldiers too, but we saw only a few in their territory.

[2] *Dōla* (دولة) means „dynasty, governing family, kingdom, state". In Ḥaḍramaut people generally speak of the *dōla* in the Qeʿēṭī territory and of the *sulṭān* in the Āl Kathīr region.

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In little valleys, green, juicy euphorbias grow to a height of six feet. Their fresh green colour and red tuberiferous flowers at the ends of their branches give them, in these colourless surroundings, the air of bouquets.

4. FIRST CONTACT WITH A HADRAMĪ NOMAD TRIBE.

A broad plain lower down has a clay soil where grass grows fairly well. Goats, sheep, donkeys and camels graze here, at distances widely apart from each other. Bedouin girls watch over them from a hill-top. This is the *Rēda*[1] of Sheḥĕr where are the pastures and headquarters of the wandering Bedouins of these parts. Their temporary camp is on a rocky plateau to the right above the road. We walk with our cameras in their direction, without much hope of success. They do not see us, and the malicious watch-dogs, which elsewhere in Arabia make it impossible to slip past the Bedouin camps, are conspicuous by their absence. The Bedouins of Ḥaḍramaut appear to have no tents; they live in caves, or houses, or huts, or, as in this case, almost without shelter. A space of about five feet square is made by four sticks of about three feet high with other sticks connecting them and over which are spread bunches of long, hard grass, which do not really, however, keep out much sun. There are about ten of these "dwellings" scattered around. Some are even more primitive and consist of bushes cut down, with a few rags stretched over them, thus making a little shade. There is an acacia tree in the camp; its top is made shadier by extra bits of scrub hung between its own thorny branches. A camel with a horribly swollen, inflamed leg lies there; a few men, women and children are sitting around, watching the poor beast's agony.

Our arrival arouses some commotion, but they seem tolerant of us and answer our questions with an air of curiosity.

[1] A *rēda* (ريدة) is the centre of the territory of a Bedouin tribe, where many of them dwell together. Generally it is a depression in the rocky plateau with some vegetation and agriculture.

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green. The eyebrows are shaven off and a finer line is painted in. The hair is shaven off all round the edge and greased stiff and pasted against the skull. All sorts of variations in the use of the above-mentioned aids to beauty are possible. To our taste the result is often more than ugly, not to say terrifying.

Never again were we received with so much friendliness and with so little prejudice by Bedouin women. On later occasions they generally ran away screaming at our approach or hurled furious invectives at us. The people of this Ḥaiqī tribe seemed to know so little about their own religion that they were not yet infected with prejudice against *Naṣrānīs*.

Close to this camp the R.A.F. from Aden have made a landing ground for forced landings. The corners and the centre are marked out by broad lines of chalk. The big aerodrome is on the coast near Fūwa, about three hours South-west of Makalla, and somewhere in the neighbourhood there is said to be a third one.

On the coral terraces grow jathropha and in the depressions aerva, a little bohar, and also incense bushes. There were swarms of young yellow grasshoppers all over the bare rocky ground. The path runs downwards towards a wādī, where fresh water from the Ghēl Bā Wazīr and salt water from the sea meet and mingle.

The village of Sheḥēr lies on the further shore and is said to have 1500 inhabitants, who live in mud huts. In a prominent position above it stands the Sheikhain's house, which is, at the same time, the villagers' fortress for defence against attack. A couple of rusted cannon lie on the terrace in front of the house. There are loop-holes on every floor in the thick mud walls and the window openings are small. Shēkh Elmās is to be our host: he receives us in a friendly way in his *madjlis*[1], and, at our request, is at once ready to have quarters prepared for us on the roof, but we have to wait till the women

[1] *Madjlis* (مجلس), lit.: "the place where one sits", and has come to mean: the reception-room, meeting, or company.

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have moved out to make room for us and the way is quite clear. Our host himself makes an inspection, to make sure that the feminine inhabitants are shut in behind closed doors before we are invited to follow him upstairs. It is glorious on the roof. We are free there from vermin, and mosquitoes, also, do not seem to come.

We beg urgently that no sheep be killed for us. It is difficult to persuade our generous host to accede to our unusual request, but he does at last realize that we have more desire for tea and fruit. A tray with glasses of tea is brought up to us and a second one with slices of melon, fresh figs, dates and sweets. Shēkh Elmās has seen something of the world; he is related to the Sultan's family and is not without a trace of Indian blood. His brother, the *'āmil*[1] of Ghēl Bā Wazīr, the headquarters for the cultivation of the celebrated Ḥumūmī tobacco, is staying with him and gives us a pressing invitation to visit that prosperous and beautiful bit of Arabia. We promised to try and touch at Ghēl Bā Wazīr on our return journey.

5. AN EXCURSION TO GHĒL BĀ WAZĪR.

Our way back to the coast from Terīm was so planned that we were unable to keep our promise to our host's brother. Yet we *did* visit Ghēl Bā Wazīr, but not until after our return to Makalla, when we had to wait several days for our boat to Aden. On June 24th we started for Ghēl Bā Wazīr, via Sheḥēr, in a car placed at our disposal, as before, by the Vizier of Makalla, Sayyid Abū Bakr el-Miḥḍār.

Behind the plateaus of coral formation along the coast is a shallow, extensive loess basin which is watered by a little stream, the Ghēl, having its source in the mountains lying behind the coast terraces. This basin with the strip of land suitable for irrigation, which lies by the banks of the Ghēl, is the chief area for the cultivation of the famous Ḥumūmī tobacco. The little town, which guards the entrance

[1] *'Āmil* (عامل), governor.

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than Makalla and was, indeed, an important trading centre before that city even existed. [1]

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas* [2] and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terīm has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terīm via esh-Shiḥr. El-Kāf is busy constructing a motor road from Terīm to esh-Shiḥr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Humūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shiḥr will grow again to fit into her walls.

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits.

The population of esh-Shiḥr is officially estimated at 9000. It did not seem to us that it could be more than 6000. Yet, as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques.

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Sheḥēr, who

[1] Cf. *Encyclopaedia of Islam*, art. *al-Shiḥr*.

[2] *Qubba* (قبة), is a dome, a cupola, or a cupola-shaped building.

CHAPTER III.

FROM MAKALLA TO WĀDĪ DŌ'AN.

1. A DIFFICULT START.

The outfitting of the caravan lasted several days. The Vizier and his officials showed great interest, and during our visit to Sayyid Abū Bakr, much necessary information and advice was given us by him. Then we also made acquaintance with the leader of our caravan, who appeared to have the original and very modern honorary name of Mautor [1], because he can run the distance from Wādī Dō'an to Makalla in two days and nights, when urgent dispatches have to be carried for the Government. He has the full confidence of the Vizier and declares in a gentle voice and calling the while upon Allah that he will risk his life for us and that, with Allah's help, he will deliver us and our belongings safe and sound to Bā Şurra, the Governor of Wādī Dō'an. Mautor is small and slight, his curly, greasy, black hair is held together round his head by a narrow plaited leather band. He wears a little cord round his neck from which hangs a silver ring set with a round, brownish coloured stone, which has the shape and measurements of a thumb nail. A short dark-blue loin-cloth, in which is stuck the sheath of a dagger (*djambīya*), is his only garment. We declare our trust in Mautor's leadership and protection, and the agreement is sealed with a hand-clasp. Provision will be made for camels fit for the mountains, which in Dō'an will have to be exchanged for others suitable for the plains. We ourselves shall ride on donkeys as being less tiring and more comfortable if one has to dismount frequently to survey the route, to take photographs, and to collect plants and insects. We have [illegible]o to provide food for the Bedouins who

[1] "Mautor" is the Bedouin pronunciation of "motor".

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Ḥarshiyāt we ar[illegible] by the road-side and, lying down beside our bagga[illegible]ere for some hours till the donkeys come. Then, in pitch darkness, we go forward at a steady pace, preceded by a Bedouin carrying a lantern. By the village of Tilāᶜ es-Suflā we are to camp for the night in the dry *sēl* [1]-bed of the wādī. Luckily it is not long before the camels arrive. We set up our camp-beds amongst the boulders; under the mosquito-nets we are safe from the gnats that swarm here near the irrigated groves of date-palms and *dhura* fields. It is warm and very damp. Men and beasts lie close together. We are not yet accustomed to the sounds and odours of such a bivouac and get but little sleep.

2. ON TREK TO WĀDĪ ḤIMEM.

An hour before sunrise everything is again in motion, but we cannot leave until the measurements are finished. The sun rises shortly after our departure. We are all thankful to say good-bye to this damp, hot mosquito camp, but fortunately each day brings us nearer to the dryness and coolness of the Ḥaḍramaut mountain-plateau. The terraces at Tilāᶜ consist chiefly of conglomerations of round stones, and the vegetation is scanty but varied. Many acacias grow in the wādīs, here called *smur* (*acacia etbaïca*) [2], also aerva. Wādī el-Laṣb, through which we march, becomes broad and sandy, and the atmosphere becomes very warm.

A great disappointment, indeed annoyance, is to find that our advance party has already encamped at eight o'clock by a well at the edge of the wādī, where the burning heat of the sun is only tempered by some acacia trees. The baggage has been unloaded, and the Bedouins will not move for either love or money; they will first eat and then rest from the fatigues of the departure. It is so appallingly hot that we are in fear

[1] *Sēl* (سيل) is a torrent flowing after the rare rain- and thunder-storms and which usually remains only a short time.

[2] Cf. L. Hirsch, *op. cit.*, p. 300; Landberg, *Etudes sur les dialectes de l'Arabie Méridionale*, I., Leide, 1901, p. 349.

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which is its chief source of livelihood. Only three of his men have emigrated to Java, but he has heard so much good of that land of promise that he wishes to go there himself, though it would mean leaving a family of six children behind. To my question as to whether he had performed the *ḥadjdj*[1] his answer was in the negative.

We have met very few travellers on the way from Makalla to Ḥimem — only a few camels and donkeys laden with bananas and other fruits for the Makalla market.

On the 11th of May, directly after breaking camp in the morning, we began by ascending a long *ʿaqaba*[2] and it was two hours before we reached the top. A little farther on we passed a place called Kubr, which our Bedouins pretended was the last spot for hours ahead, where we should find water, and they urged us strongly to take the afternoon's rest here. Immediately after I had agreed to this, it dawned upon me that the story about the water had only been invented in order to call a halt. The spot was very unfavourable, for water had to be fetched from some distance away out of the 20 feet deep bed of the wādī, where there was a well. We were obliged to seek shelter from the sun, in a fissure of the rocks which hardly gave room enough.

Von Wissmann used the opportunity to climb the steep precipice leading up to the plateau, in company with one of the slave soldiers. The eocene limestone, of which the 60 feet thick upper stratum is formed, falls away everywhere in a perpendicular drop, so that it is difficult to find a scaleable spot in it. Our Bedouins did not believe that the *Efrendjī* could get up it in his shoes, and his attempts were watched with curiosity from our bivouac. When Von Wissmann, born and bred among the rock-mountains of Styria, conquered a very hazardous bit of wall and his soldier could only follow

[1] The *ḥadjdj* is the pilgrimage to Mecca, one of the five pillars of the religion of Islam.

[2] *ʿAqaba* (عَقَبَة) is a road over or up, or down, or over some part of, a mountain; cf. Lane, *Arabic-English Lexicon*.

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137 globular shrub, an *euphorbia* which is *not* succulent, but has a green bark. Although this plant had flowers and fruit, it had, at the moment, no leaves. It occurs frequently.

312 From the top of Kōr Sēbān there stretches westwards
104 a slightly-furrowed plateau, intersected by good camel paths, and where cisterns for catching rain-water, called *neqābas*, have been made. The *neqābas* are cellars cut out of the limestone rock, with a narrow, round opening, three feet in diameter, and a shaft which soon broadens out to an underground cavity nine to ten feet deep and fifteen to eighteen feet in diameter. The rain-water is led there by means of low dykes. The narrow opening prevents much evaporation, and the water in the cellar remains cool. In suitable places, where there is much traffic, one finds as many as six to ten *neqābas* close together. The water in them can remain there for quite three years, but the disadvantage is that it generally has a brackish taste. There are also often simple, small, square buildings close to the *neqābas*, with walls of natural stones, loosely put together, and with flat mud roofs. They are called *murabbaʿas* and serve as shelter for travellers and their animals against the fierce sun by day and the cold wind by night. Moreover, one often finds ramparts and fortified observation posts close to the *neqābas*, recalling the many wars taking place in this barren and unpopulated land.

The *neqābas* make it possible to travel over the dry, stony plateaus. Were they not present one would have to follow the winding bed of boulders in the wādis or else descend into them frequently and with difficulty to fetch water. Now one journeys from *neqāba* to *neqāba*. Occasionally one is found empty owing to the long-continued drought and that causes great disappointment, but one always comes upon another before long. The Bedouins of these districts generally know quite well what the condition of the different *neqābas* is and settle their route accordingly. The *neqābas* take the place of the *siqāyas* in the wādis and in the mountains not of table

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formation. They belong to the plateau called *djōl* (جول), lying between the mountainous coast region and the great depressions of inner Ḥaḍramaut.

6. THE DJŌL.

Our way now led over the *djōl* as far as Wādī Dō'an. The *djōl* consists of vast table-lands of reddish-brown limestone, where flat-topped horizontal mountains, the remains of old, still higher plateaus, stretch like long wings. The wādīs are cut deep into them. We also often descend into flat, basin-shaped, wide depressions, passing over the crumbling edges of the plateaus, and afterwards have to climb laboriously up again, towards the boulders at the edge of the opposite plateau, quite half an hour away. Wherever one looks one sees the same long, horizontal lines of the table-mountains, with everywhere the forked, precipitous incisions made by the wādīs. The plain is strewn with sharp fragments of limestone, dark-brown and black in colour, which ring like metal whenever the passer-by kicks pieces of them together with his foot. Vegetation is almost absent. Towards the edges of the plateaus, against which clouds sometimes seem to break, there are a few shrubs of small, crooked, gnarled acacias. One finds no trace of animal life except a few lizards and sometimes a solitary bird. It is very warm on the *djōl* during the day, the sun scorches, and the wind is hot and dry. During the night this same wind is cold and penetrating, so that one wakes up and remains awake longing for the warmth of the sun hours before it rises; then an hour later it is torment again from the heat.

The endless monotony is the great enemy of the traveller over the *djōl*. The light is fierce and is reflected a thousand times in the metallic shining stones. The narrow camel path winds like a smooth and shining ribbon through the unruffled and almost unchanging expanse. The stones have been pushed aside by the feet of the camels which, in the course of so many years, have passed that way. The limestone of the plateau

CHAPTER IV.

WĀDĪ DŌ'AN.

1. THE DESCENT.

The stupendous, precipitous depression of Wādī Dō'an can only be seen when close at hand, for the high table-land continues unchanged on the further side. The walls have a sheer drop of more than 900 feet to where the bottom of the valley is pressed in between the slopes of débris, at the base of the rocks. We approach a little breach in the wall through which it has been possible to make the camel path. Sayyid 'Aluwī without pausing goes on ahead with the advance guard, longing as one does, after wearisome travel, to enter again the civilized life of a town.

For the time being we remain up above to take bearings and photographs. Where the descent of the rock path begins there is a fortified tower of solid stone.[1] We see a similar one on the other side at the edge of the ravine. There are continuous military posts which watch over the safety of the rich wādī below. We cautiously approach the overhanging, crumbling edge and gaze down below, full of awe. We see around us endless, grey-brown fields of stone, plantless and odourless, opposite us exactly the same as far as the eye can reach, and immediately at our feet glittering, yellow walls of rock, and then, down below in the depth, a marvel of colour and charm. The sun shines right into the wādī, where no life or movement are to be seen. Between patches of gay yellowish-green, formed by the fields of *dhura*, maize and lucerne, lies unruffled the broad, shining, grey-green strip of date-groves. Through it there winds a snow-white ribbon, the sandy bed of the *sēl*.

[1] Here called *kūt* (كوت), plur. *akwāt*, a word of Persian origin.

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a passage, opening onto roof-terraces where, at this time of the day, one is conscious of a breeze. The old blind Bā Ṣurra sits there surrounded by his counsellors and the chiefs of the allied Bedouin tribes. Bā Ṣurra rises with difficulty and gropes his way forward in order to greet us. He is a stately figure with a long, white beard, and his mind is still active and his voice clear. We are very tired and warm, and gratefully enjoy the small cups of bitter coffee and the endless glasses of hot, sweet tea which succeed them. The young slave, who makes the tea in a samovar, asks whether we wish for Ceylon or Java tea. Lumps are broken off a sugar loaf with iron pincers and are dropped into the glasses. Afterwards we are offered dates and tinned pine-apple. Bā Ṣurra gives us the choice between lodging in the castle or in a house in the town. We decide upon the latter and go there in procession, accompanied by soldiers and by grandsons and grand-nephews of the *Ḥākim*.[1]

The house is five storeys high and stands at the edge of the village of ʿOra, and from our roof we look down upon the crowns of date-palms. Our quarters are uninhabited and clean; Bā Ṣurra has had carpets laid in the room, which we share with Sayyid ʿAlawī. All our hangers-on follow us upstairs and remain to watch and see what wonderful things emerge from our luggage. The fine, clever-looking descendants of the Governor put many questions to us and tell us much, and seem to be quite comfortable in the packed and stuffily hot room. It is with difficulty that we get rid of the crowd. The boys help in this, but, having accomplished it, do not dream of taking their own departure! They only stroll off at last under the promise that they may return in a couple of hours' time.

After the lapse of an hour three little boys come and will not be denied; they have an urgent message for us, they say, and with self-assurance they relate that their father has the

[1] *Ḥākim* (حاكم), governor, magistrate.

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much with Bā Ṣurra and is present now. The Deyyin are said to be a wild and primitive tribe, but their chief makes a congenial impression. We did not know at the time that we should pass through his territory on the return journey, otherwise we should have used this opportunity to make some arrangements in advance. The *Muqaddam*[1] of the Deyyin claimed to rule over 2500 Bedouins and maintained that to him who stood under his protection no harm from man could come, but only that which came from God.

The unbroken groves of palms in Wādī Dō'an appear to produce only enough dates for home consumption and for the use of the neighbouring Bedouins. The export of dates does not exist. Barely 400 to 500 camel-loads of honey are sent every year to the coast. There is much import trade, however, *e. g.*, in rice, sugar, flour, kerosene, coffee, tobacco, materials for clothing, etc. The trade balance is consequently rather unfavourable. The situation can, however, be maintained, thanks to the money earned abroad, much of which is sent into the country.

The rest of the morning we spent in sauntering through the plantations of date-palms and the little villages which lie beside them, standing out against the sunny hill-side. When we passed by el-Qarrēn the young sons of Sayyid Muḥammad bin 'Abdallāh bin Ṭāhā el-Bārr el-Munṣib dashed up to lead us in triumph to their father's house. It is, indeed, worth the trouble of a visit. Although it is new, the fine old style has been adhered to. The wood-carving on doors and windows and the ornamentation of tin-coated iron plates and nail-heads is true Ḥaḍramaut. The house is built of mud on a foundation of boulders bound with mud. The inhabited floors are whitewashed as are also the filagree stone-work balustrades of the flat roofs and their corners and decorative borders. Built close to these rich houses there is nearly always a mosque with a minaret, both of them dazzlingly white. In such a case,

[1] *Muqaddam* (مقدّم), the first, the chief, the leader.

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342 passages connect the house with the lower portion as well as with the flat roof of the mosque. In the hot season the sunset and evening ritual prayers are always performed on the roof, and the *ʿālim*[1] sits here in the evenings, teaching the 582 recitation of the Koran to a circle of lads. A sayyid who has 782 made his fortune abroad will first build a mosque in his native 791 village and afterwards a big house for himself. For does he not owe the privileged position in his own country to religion, and to Allah's help the riches that he has successfully amassed in foreign lands? The abnormally large number of fine mosques in the poor country of Ḥaḍramaut is the result.

353 As in the other houses, the passages and stairs in Sayyid el-Barr's house are plastered with light-brown mud mixed with finely chopped straw. The floor is always ribbed in a design of waving lines imprinted into the mud whilst it is wet. There are wooden pillars in the large rooms as there are no strong supporting beams for the construction of the roofs, which are always made of the split trunks of date-palms. The fibrous, brown stem of the tree is often plastered over with mud or covered with a wattle-work made of the split ribs of the leaves of the date-palm. Rust-red, black or white are the tasteful colours used in such wattle-work and, indeed, also on the layer of mud.

353 One usually enters the *madjlis* or reception-room by a door 352 in the middle of the shortest wall. On either side of the door there are great wooden chests, in which the sleeping-mattresses and pillows are hidden away during the day-time. These heavy, finely carved chests, decorated with tin-plated iron, are frequently the only ornament of the room. The window openings are small and close to the ground. In the houses of the rich, the wooden shutters and framework of the windows are carved. The floors are covered with simple mats of plaited palm-leaves over which the rich people lay carpets.

104 [1] *ʿĀlim* (عالم), a learned man, in this case, a man who thoroughly knows the religion.

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a good look at the stranger from the flat roof! The roomy, high and well-lighted kitchen is a sign that this house has many inhabitants. Dinner is served on a roof-terrace, after the sayyid and the male members of his household have returned from the *ṣalāt el-ᶜishā*[1] in his own adjacent mosque. The son of the Vizier at Makalla is sent for by his old uncle. We have also a letter for him and he, after having read it, invites us to be his guests on the following day. We accept for breakfast, after which we must go on to our next stopping place, Ṣīf.

Whilst I was making these visits, Von Wissmann had made an excursion via Khurēba, to climb the *ᶜaqaba* which is opposite the spot where we had descended.

Khurēba is a little town with a small, narrow bazaar-street and four large, and twenty small mosques. It is the largest and, probably, also the oldest town of Wādī Dōᶜan. As the meaning of Khurēba is "ruins", some geographers[2] have assumed that the original site of the town of Dōᶜan, after which the whole wādī must surely have been named, lay here. We find mention of this town as early as Ptolemy; Pliny speaks of the Toani.[3] The heretical Ibāḍites had their centre here and it is certain that the town was destroyed when they were exterminated.

The way by the western *ᶜaqaba* leads to Wādī ᶜAmd. Two fortified towers guard this entrance to Wādī Dōᶜan. These towers are always manned by guards of Yāfiᶜ soldiers as the wādī at this point borders on land outside the Qeᶜēṭī domain.

On May 17th our day begins early. We take leave of our Sābānī Bedouins and of Mautor, who takes with him a bag of letters for Makalla. The baggage must be got ready, to go ahead by camel to Ṣīf. Afterwards, in the *maṣnaᶜa*, we bid

[1] The late evening ritual prayer.

[2] Cf. M. J. de Goeje, *Hadramaut, Revue Coloniale Internationale*, II. (1886), p. 106.

[3] Cf. A. Sprenger, *Die alte Geographie Arabiens*, Bern, 1875, p. 163.

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245 and is only important as part of the food supply of the common
262 people. The slave and the Bedouin consider the Dō'an date as the really good one; the imported one, from Baṣra, they regard as inferior. The sayyids and notabilities who have made money abroad do not set much value on the date as an article of daily food. They keep on their date-groves in order to have a summer pavilion and a swimming-bath and to enjoy the shadow, the twittering of birds, and the old, familiar squeaking and creaking of the wooden wheels over which run the ropes drawing the water for irrigation from the wells to the surface. The family domestic staff and slaves with their wives and children find work in the date-groves, where they earn the food from which they chiefly subsist. The date plantations of the rich in this country are under present conditions no longer a source of income.

246 The fields which are dependent on the *sēl* go on beyond
241 the tract where the date-palms come to an end. They lie, well tilled, waiting for the rains higher up. Sometimes there is only one *sēl* in the year, but if it is a good one, its supply of water suffices for a successful harvest of dates. In the open spaces between the dates *dhura* is grown in summer, and *burr* [1] in winter. Most of the *sēls* occur in autumn.

There are fortunately plenty of *siqāyas* on the way to Ṣīf; it is true, the water is not always clear or odourless, but we are so tormented by thirst that we pay no attention to that.

Already long before Ṣīf cultivation ceases in the broad bed of the wādī, and our narrow path winds over bare stones.

361 Towards sunset we see Ṣīf lying on a broad slope of rock débris just where the wādī is very wide and the rocky bank is broken and retreats. The little, walled-in village looks rather poverty-stricken; the houses are not high, and only a few of their inhabitants appear to be well enough off to allow of their dwelling-floors being whitewashed, and of having a gay border to the balustrades of the roof-terraces.

P 104 [1] *Burr* (بُرّ), *triticum vulgare* Vill., cf. Schweinfurth, *op. cit.*, p. 172, 175.

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is announced. They have outgrown the fanaticism of the people of Ṣīf through their residence in Java and know and value the Netherlands' Government and, whispering, agree that our reception here is not a fitting one. The *Ḥākim* is poor and has no authority; through his pretended absence he has escaped the duty of offering us hospitality.

We make our notes and do other necessary work in the midst of all kinds of commotion. The Ṣīf soldiers sit with our following till long after midnight, enjoying the roast kid and boiled rice, whilst with their harsh voices they exchange all manner of anecdotes and news.

Von Wrede's attempt to penetrate into Ḥaḍramaut came to grief in this gloomy Ṣīf. He had the misfortune to arrive just one day before the *ziyāra*[1] to the grave of Shēkh Aḥmad bin ʿĪsā el-ʿAmūdī. Thousands of Bedouins were gathered there, who saw in him an *Efrendjī*, a spy of the English in Aden, and he narrowly escaped death. Ill-treated, robbed of his money and possessions, he was obliged to quit Ṣīf and return to the coast.[2]

Hirsch passed Ṣīf without difficulty[3]; the Bents, however, had to threaten with the power of the Queen of England. They speak of the inhabitants of Ṣīf as "a most unhealthy, diseased-looking lot".[4]

The night's rest at Ṣīf was of short duration, for at four o'clock the Governor, who is at the same time the *muʾadhdhin*[5], comes to call our Sayyid ʿAluwī to the *ṣalāt*. We immediately begin asking for information about animals for riding and transport. The answer consists of fine promises, but long after

[1] *Ziyāra* (زيارة), visit; here the yearly visit on the date fixed for that pilgrimage, when tribal wars stop for some time, and a fair is held close to the saint's tomb.

[2] A. von Wrede, *op. cit.*, p. 254—258.

[3] L. Hirsch, *op. cit.*, p. 154 *sqq.*

[4] Bent, *op. cit.*, p. 94 *sqq.*

[5] *Muʾadhdhin* (مؤذن), the man who calls out the *ʾadhān*, the invitation to prayer at the beginning of the five times fixed for the obligatory ritual prayers.

CHAPTER VIII.

ENTERING OUR "LAND OF PROMISE".

1. EL-QAṬN AND SHIBĀM.

On May 23rd our host would not allow us to depart until we had partaken of the first of the two daily meals with him. There is no apparent objection to this, as Bin Martaᶜ will take us himself in his car to el-Qaṭn. The heat and the sand-storm are very unpleasant. It is now the time when the dates ripen. The heavy, bright-yellow or deep-red bunches of fruit, sometimes as many as ten on one tree, need those hot winds to bring them to ripeness. Travelling in the sandy plain is not only unpleasant at this time, but it is also difficult to keep in the right direction. It is true, Bin Martaᶜ will look after that, but Von Wissmann has great difficulty in making a drawing of our route, surveying the mountain-wall, which is just visible from time to time, and sketching in the villages.

After Hēnin we enter a real desert of sand. The soil is loess, but a thick layer of sand has drifted over it in the lower-lying places. A few bushes of *rāk*[1] grow here and there on the loam-hills. The wādī is seven miles wide here, the villages on the other side of it disappear in the sand-storm. We shape our direction towards the S. W. wall of the wādī, to the spot where Wādī Menwab debouches into it. Soon after the rocks come in sight we also see the tops of the date-palms shining through the leaden-coloured curtain of dust.

Furṭ[2] el-Qaṭn, the beginning of the inhabited, cultivated

[1] Classical *arāk* (أراك), *salvadora persica* Garcin, cf. Landberg *Arabica*, N°. v. (Leiden, 1898), p. 39 *sq.*; L. Hirsch, *op. cit.*, p. 191, 211, 306.

[2] A *furṭ* (فرط) is a prominent top at the border of a mountain range.

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361 district called el-Qaṭn, now stands out clearly against the foot of the rock-wall. The ground grows flat; the loam emerges freed from the layer of sand; rectangular patches point to occasional cultivation of the land during a favourable rainy season. There is a low-growing plant in the fields; it is a weed that is used as fodder for cattle.

361 241 Furṭ el-Qaṭn is only a hamlet, but a continuous series of palm-groves and fields of *dhura*, lucerne and sesame stretches from here until beyond Ḥōṭat el-Qaṭn, where the Sultan is resident. All actual cultivation is due to irrigation by means of wells. A broad strip of ground which is cultivated when there is sufficient rainfall stretches outside the date plantations. The level of the subsoil water is nearer to the surface here, as the wādī descends more rapidly than does the subterranean river. Beyond Terīm it comes above the surface for considerable stretches.

212 231 241 564 571 The wells and the tracks along which beasts and men go to draw up water are mostly situated in the shade of the date-palms. Where shadow is lacking, long strips of jute or other material sewn together are stretched over the track to make shade for men and animals. Donkeys and cattle are used for haulage, but mostly with the help of man's labour. The poor, hard-working and little honoured caste of the *ḍa'fā* (the peasants) [1] have as their chief occupation this irrigation work [2], which really goes on almost all the year round. The *ḍa'īf* walks backwards beside his cow or donkey, pushing at the hauling rope with the back of his thighs, in which way his weight has most effect. By the time they reach the end of the hauling track, the bag full of water, which is generally leaking considerably, has appeared at the rim of the well. The *sānī* draws the bag of water (*gharb*) to the rim by a thin rope,

104 [1] *Ḍa'fā* is the plural of *ḍa'īf* (ضعيف), which name is given in Ḥaḍramaut to the agricultural labourer class, cf. C. Snouck Hurgronje, *Verspreide Geschriften*, iii, p. 220 and v. p. 406.

104 [2] Here called *sendwa* (سنداوة); the man who works it is the *sānī*. Cf. C. Snouck Hurgronje, *loc. cit.*

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afterwards with wet body in the dry evening breeze certainly does. Of course there is a servant with a samovar, who provides the glasses of tea, which are always welcome in this country of dry heat. The ripest dates are brought from the gardens; they are sweet but very astringent. The foreigner accustoms himself but slowly to this unusual and, at first, unappetising food. But soon he learns to appreciate the date whilst it is still hard and fresh.

Swimming by moonlight is an unexpected luxury and a particular pleasure to us in this country. On one side, close to the swimming-pool, there is a space for the *ṣalāt*, where a niche in the wall indicates the *qibla*[1]; on the other side there is a summer pavilion. Everything has a wash of light, delicate colour; the lines of the walls and roofs are edged with fine figures and borders, and one is inclined to forget that the material of which they are made is plain, brown mud. We spend quite a long time together with the young people on brotherly terms. They let themselves go now that no elders are present. Swimming and diving competitions are held with great gusto, until the time comes for the *ṣalāt el-ʿishā'* (the late evening ritual prayer), which is performed with suitable solemnity. The evenings at home on the great roof-terrace are always very attractive; only intimate friends remain till then, and our host puts questions which show clearly how his thoughts are always occupied with his country and people, and how he is seeking ways for their advancement.

There are many difficulties in the making of a road to esh-Shiḥr. The Ḥumūmī Bedouins, notorious for their love of fighting, and through whose territory passes the greater part of the road, have — after being richly paid — made a pact by which they promise not to oppose it and whereby Sayyid Abū Bakr binds himself only to allow the use of the road for travellers by motor-car, while the conveyance of freight shall be left to the camels of the Bedouins. There is only left unfinished a stretch of three days by camel.

[1] The *qibla* is the direction in which Mecca lies.

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of pilgrims who used to come and worship here. ᶜĒnāt is well situated for this: nearly *all* pilgrims to the tomb of God's Prophet Hūd must pass through it. Now its greatness has fallen, and everyone in Ḥaḍramaut knows the *nuqra*[1], the cause of its gradual ruin. Since the disappearance of the dams periodic strong currents of water have worn out and deepened the *sēl*-bed. This erosion has moved slowly up-stream. By a dam nearly a mile in length Shibām has had to protect its palm plantations against this action, which lays bare the roots of the trees. ᶜĒnāt is situated further down-stream than any town in Ḥaḍramaut, so that it gets the full force of the torrents and the erosion occurs here first and makes itself most seriously felt. The *sēl* is very much strengthened at times by water from various side-wādīs, and in the thick layer of loess covering the valley here its bed is washed out deeper and deeper.

The roots of the palm-trees are washed bare and, consequently, the crop becomes smaller. Finally the tree falls; it goes on living and still bears fruit, but its death is near. The broad zone of palms around ᶜĒnāt is slowly perishing through the *nuqra*. The palms are doomed; the sun penetrates through the many open spaces, the works for distributing water are destroyed, and everything is covered by a layer of white sand. We only visited ᶜĒnāt on the way back, keeping now to the northern bank, which soon rises high up above the bed of the wādī. The loess wall is becoming more and more undermined by the water and it is therefore difficult for our drivers to find a safe way along it. This danger proved real on the way back; one of the two cars overturned and was badly damaged. An attempt has been made to divert the *sēl*-bed to the foot of the mountains on the north by constructing a dam. A great sum was raised for this, but the dam was repeatedly destroyed by the water so that the undertaking was, at last, abandoned. The plan to construct a dam was due to the initiative of one

[1] *Nuqra* is the gradual erosion by the water.

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from our roof how they begin to stir on the other roofs close to us and then go down to the kitchen to light a fire for a cup of ginger coffee. There is a small grove of date-palms round es-Sōm, on either side of the *sēl*-bed, which is full of water. We wash and drink our fill at one of the wells before resuming our journey in the heat.

After about three hours we arrive at the village of Fughma, which consists of a few mud houses encircled by huts. It is scorchingly hot although still early in the day. Our escort declare that we must rest and eat here, as there is no other village and no water to be met with for the next four or five hours. We do not believe this and insist that we must go on, but they, as one man, refuse, warning us of the consequences of such folly, and promise to set out again after an hour's rest. We give in against our will, with the unpleasant feeling that we are being taken in and that we could quite well take the risk of going further. A kid is purchased from our host and is carefully prepared for a splendid meal. Fughma is the last stopping-place before Qabr Hūd, and a four hours' walk through barren country still awaits us.

With great difficulty we get the caravan going again at two o'clock. We continue to follow the bed of the wādī, where we find water nearly everywhere! It is now the middle of the dry season; after the scanty rains or when the *sēls* rush down from the western mountains, then, at this point, the *mesīla*[1] of Wādī Ḥaḍramaut must have the aspect of a real river. Thus the British airmen from Aden reported truly when they said they had seen a river running through the wādī beyond Qabr Hūd. The river disappears under the surface of the soil, however, long before it reaches the Indian Ocean.

Close to Fughma we pass through small groves of palms with groups of miserable huts. This is the spot where the Bedouins of the neighbourhood come together once a year, to feast in pious memory of a holy man. Those are days of truce dedicated to God and trade. In Fughma we could hear

[1] A *mesīla* (مسيلة) is the bed of a *sēl*, a torrent, a streaming water.

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seem to look upon it as the most ordinary thing in the world and to concentrate all their attention on the rifle-fire which, at intervals, proceeds from the other side. The noise of war has put a sudden end to all the bickering and squabbling, and all the troubles of the day, now nearly at its close, seem to be forgotten. Everyone lets himself go in tales of war, we are all carried away by our imagination, and in a gentle, happy and friendly mood we ascend the mountain path which leads us away from our fellow men in the hot wādī below. The path again leads along the safe side of the spur and, at this point, is overhung by a long piece of rock, under which travellers are in the habit of bivouacking. It is too late to reach the *djōl* before dark, so we decide to stay here and to go on the following morning as quickly as possible to the next *neqāba*[1] in the hope of finding water there. We have just enough left for a pot of tea and we are parched with thirst, but no one can be induced to return to ᶜAmd to fetch water. As we look down from the steep rocky slopes into the wādī far below us we are filled with great rejoicing. ᶜAmd is still visible just at the bend, and we are well away from the wearisome negotiations with the people there and from their rather intrusive interest in us. Also the protecting rock-wall is between us and enemy territory. To-night we are free and alone, far above men, looking out, from our shelf of rock, right to the eternal kingdom of the stars.

Sayyid el-ᶜEderūs, our *siyāra*[2], relates how, a short time ago, sharp-shooters with mausers succeeded in sniping three men on this very zigzag path. It is the custom towards the close of day to exchange a few shots from the fortified watch-towers, as if to show that guard is being kept. Perhaps we had underestimated the danger again on this occasion.

Little Sayyid Muḥammad bin ᶜAlī felt quite at home in his narrow camp in the rocks on the edge of the precipice. He had

[1] See p. 52.

[2] A *siyāra* (سيارة) is a guide in Bedouin territory, who makes possible safe travelling in the area of his tribe.

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574 soon vanished when we saw dark figures looming up in increasing numbers out of the mysterious darkness; they had come to shake hands and they sat down and joined the circle of very bold questioners. Shēkh ʿUthmān was again in Wādī Dōʿan with the Governor, Bā Ṣurra; he had not told his sons about his meeting with us and so we had to give a detailed account of it. Only then did they tell us that we were welcome and served us with coffee. We were literally stormed with visitors, who were unblushing in their questions. Our sayyid did not help at all to uphold our prestige; when our welcome took place he saw to it that his hand was kissed and gave the information that we were only ordinary mortals, "Bedouins from Europe", a handicap we had to try and get the better of in the conversation that followed. I attempted this by leading up to the subject of the Holy Land and telling about conditions there and about Bin Saʿūd and his *ikhwān*.[1] Then, when everyone was listening attentively, I asked our sayyid quite casually: "Of course you have made the *ḥadjdj*. Tell us all about it!" He was then obliged to confess that he had not been to Mecca, and if he tried to swank again by saying that he had seen the world and had been, among other places, to Aden and Zanzibar, my obvious answer was: "I should have thought that your first journey would have been to Mecca and not one in search of wealth." There was nothing left for the pious sayyid after this but to reply: "If God wills I shall yet go to Mecca."

000 The Deyyin Bedouins give the impression of being primitive folk, dirty, poor and having little touch with the outside world. Their long, curly hair hangs round their faces and over their shoulders. On the following morning, when we had got rid of our sayyid, they turned out to be more friendly towards us and more ready to help than we had anticipated. That

104 [1] *Ikhwān* (إخوان) is the plural of *akh* (أخ), which means "brother". King Ibn Saʿūd, the great *Wahhābī* leader of Central Arabia, founded colonies of *ikhwān*, with whom he conquered the whole of Central Arabia and the Holy Land of Islām.